

Poetry.

AT THE TWILIGHT HOUR.

Into my arms when the twilight is falling,
Climbs my wee darling, with drowsy blue
eyes;
Into my arms, as the robins are calling
Homeward their mates, 'neath the darken-
ing skies.
"Sing to me Mamma," the sweet lips are
pleading,
While round me closely the dear arms en-
twine.
Ah! can I listen with ears all unheeding,
Watching the lovelight in baby eyes shine?
No! So I fold her still closer and nearer,
Pillowing the small golden head on my
breast;
Singing the song that is sweeter and dearer
Both to my heart and the darling at rest.
"Hush my child, lie still and slumber;
Holy angels guard thy bed;
Heavenly blessings without number
Gently fall upon thy head."
Low and yet lower the white lids are drooping,
Shutting the lovelight within the blue eyes;
Angels of slumber and glad dreams come
trooping
Downward so softly from Slumberland's
skies.
Yet in my arms still she lieth; it may be
Thet I am jealous of pillow and bed,
Since I am happiest, oh! my fair baby,
When on my heart lies your dear golden
head.

—Mary D. Brine.

Contributions.

OUR RELATION TO OTHER DENOMINA- TIONS.

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We as a church cannot boast of apos-
tolic succession, but we can (but should
not) boast of observing the ordinances as
Christ delivered them. Obeying, to ob-
serve the ordinances, is quite a credit to
us as a church, and I am proud of being
a member of the church of religious liber-
ty and Gospel purity. But with all our
boasting of "the Bible, the whole Bible
and nothing but the Bible," I fear some-
times that many of us, as well as many of
other denominations, fail to do much
the "whole Bible." There is much mean-
ing in that word "whole." It means the
entire—all of it. It is all necessary for
man's salvation or else it would not have
been given.

There is as much, and perhaps more,
of a cross to "entertain strangers," not
friends; feed the poor, not rich; when
they smite you on one cheek turn the other
also, not strike back; bless them that
curse you, and not implore caustic den-
unciations in retaliation; love your
enemies, and not hate them; when sued
at law and our coat is taken give the cloak
also, and not withhold it; rejoice not in

iniquity, not glory in it; love the appear-
ing of our Lord, and not hate his appear-
ing; present our bodies a living sacrifice,
holy unto God, and not shrink back from
the sacrificial altar; give as the Lord has
prospered you, and not see how little we
can give; go preach the Gospel to every
nation and every creature, and not only
at home among friends and away from
danger; "be not conformed to this world
but be ye transformed by the renewing of
your minds;" love your neighbor as your-
self, and not yourself more than your
neighbor; "love the Lord thy God with
all thy heart, soul, mind and strength, and
not love the foolishness of this world at
all; keep unspotted from the world, and
not get a spot on; shun the appearance
of evil, and not rush into the evil at once
and head long; abhor that which is evil, not
love it; cleave to that which is good, not
shrink back from it; be kindly affection-
ed one to another, not biting and devour-
ing one another; in honor, preferring one
another, not prefer self in honor; pray
without ceasing, and not pray once a day
or week; temperate in all things, not
some things; not strikers, covetous,
boasters, proud, effeminate, abusers of
themselves; not reveling, nor jesting, nor
debaters, nor evil thinkers, not heady,
highminded nor lovers of pleasure more
than lovers of God, not having a form of
godliness but denying the power thereof;
and many other Bible commands too
numerous now to mention, which are
more trying to observe than feet-washing.
Now if we can say we practice all these
commands and all the others not mention-
ed, and no other church or any of its
members measure up to our standard of
Christian character and Bible require-
ments, then we are the church and the
only church and with the "whole Bible,"
and nothing but the Bible, as our stan-
dard of Christian manhood and woman-
hood in Christ Jesus. But until we do this,
if we are not doing it now, we dare not cry,
"stop thief," to other Christian denomi-
nations.

A Christian is "read and known of all
men" in his neighborhood, and is not
known as a denominational factor. I feel
ashamed of my boasted Christianity when
I lay it open and by the side of John Huss,
Flavel, Bunyan, Baxter, Howard, Tyn-
dale and others who have done more for
Christ in one year than I have in all my
life. And when I stand beside them I am
totally eclipsed in their giant Christian
stature.

When I see men giving their lives truly
a "living sacrifice" unto God in heathen
foreign lands, walking in almost certain
death for Christ's sake, suffering cannibal-
ism and martyrdom to help save their

enemies' souls, I wilt into shame as a
plant by a giant oak. When I consider
who brought the "glad tidings" through
the "dark ages," who held that blessed
word above the fires that burned their
bodies, I bless them and say they are
Christians. And we all unite in calling
them Christian martyrs, and so they are.
Then what relation are they to us? Even
our Puritan fathers, we bless them for es-
tablishing religious liberty in this land of
freedom, when Bibles are scattered as
leaves of the forest until each child may
have one, and all know Christ from the
least to the greatest. Then what relation
do we sustain towards those who profess
to follow the same Lord, who hold up the
same blood stained cross, who fight the
same foe, who are blowing up the same
ungodly works of satan. Are we not
Brethren? Are we not fellow soldiers?
Are we not engaged in the same kind of
work? Are we not journeying to the
same place? Have we not the same cap-
tain? The same father and Lord of us
all? Then certainly we are brethren.
The apostle says, "Cleave to that which
is good." Then again Christ says, "He
that is not against me is on our part, or
for me." Then we should call Christians
of other denominations, brethren, for they
are brother helpers in the battle of the
Lord.

The world's religious eye is beginning
to open, and already we find it looking
around for Christian union. We can
scarcely hope for Christ to appear until
this is accomplished. We can scarcely
hope to live in heaven with any degree of
comfort, with all the redeemed of every
nation so long as we have such bigoted
and self-righteous ideas that we are all of
the saints on the whole earth. When I
read of Moody's holy work; of George
Mullier's godly life; of Fanny Crosby's
hymns that wake the dead soul to life; of
Stephen Menit, Mr. Hall, who lately died
in a foreign land, and of others, I declare
to myself that they are better soldiers of
the cross than I, and a more devoted
child of God than I am with all my "whole
Bible" doctrine.

Then we are all brethren, but there are
many false brethren and always have
been. We all, too, have a work to do;
we are to show others a lesson in a literal
obedience to God's holy ordinances, they
of spirituality and lives of sacrifice for
the cause of Christ. We should go on
and catch up with our older denominations
in living holy, sacrificing lives to God,
push out in every part of the world and
reap and garner sheaves together as
brethren.

THEORY is the childhood of fact.